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MODERN LANGUAGE NOTES.

Baltimore, May, 1890.

'UNCLE REMUS' AND 'THE ROMAN DE RENARD'*

The study of folk-lore, which has gathered such weight and volume during the past decade, does not seem as yet to have furnished any definite results regarding the origin or the propagation of popular stories. To account for the great likeness of plot and action exhibited by the tales of peoples most widely separated, still baffles the research of the keenest observer. The only important point gained, the recognition of the rapidity of diffusion of legends and traditions, serves rather to retard a scientific solution of the problem. In less than a generation a story borrowed from a comparatively civilized race can be completely assimilated to the surroundings, both social and climatic, of a barbarous tribe. This fact may prove to be an argument against the probability of a general world-wide evolution of the household narrative and in favor of its dissemination from some one centre since the migration of peoples.¹

In view of the many compilations of popular stories and folk-lore made in the various countries of the Old World, it is of especial interest to find that the unique one in America, the collection intended by Mr. HARRIS to preserve some of the pleasant features of the old Southern society of the United States, should surpass them all, not excepting GRIMM'S 'Household Tales.' It is evident, however, at first sight that little, if any, of the solid material in 'Uncle Remus' is of American origin. Commonplaces of preceding folk-lore, selected and joined together, form in the plantation tales adventures which are assigned

* 'Uncle Remus, his Songs and Sayings, the Folk-lore of the Old Plantation,' by JOEL CHANDLER HARRIS. New York, 1881.

* 'Nights with Uncle Remus, Myths and Legends of the Old Plantation,' by JOEL CHANDLER HARRIS. Boston, 1883.

* 'Le Roman de Renart' par ERNEST MARTIN. Strasbourg et Paris, 1882-187. 3 vols. et supplément.

1. For a concise statement of the theories concerning the source and transmission of folk-tales, see the review of COSQUIN'S 'Contes populaires de Lorraine' by Prof. CRANE in the MOD. LANG. NOTES vol. ii, pp. 87-91.

to animals peculiar to the South. The local flavoring is also strong, and the setting is characteristic of the new surroundings.

By far the larger part of these negro stories concern the doings of animals. Race traditions and superstitions supply but few themes. In this respect they bear a striking resemblance to the only large collections of animal lore made on European soil, of which the most extensive is that known as the 'Roman de Renard.' The episodes which form the substance of this French version circulated in the Middle Ages on the Flemish border and were first written down in the twelfth century, when they appeared successively in Latin, German and French. They all present a series of adventures concerning the same animals, though isolated episodes are also given. The principal actors in the 'Roman de Renard' are the fox, who plays the jokes, and the wolf, most frequently the victim of the fox. The minor characters are personated by the bear, the badger (who aids the fox, his relative), the cat, the ass, the ram, the cock and the lion, the last-named evidently borrowed from the learned part of the cycle to officiate as king in the feudal society of the times. In 'Uncle Remus' the parts are somewhat changed. Here the rabbit,² who scarcely appears (under the name *Couard*) in the 'Renard,' is the chief trickster. His usual butt is the fox, often also the wolf and the bear. His helper is the terrapin. Other animals of the region are introduced, as the buzzard; while the lion drops out except in a few stories with a moral.

In comparing the adventures found in 'Uncle Remus' with like narratives in the 'Roman de Renard,' care must be taken to separate rigidly in both compilations the form from the anecdote. A greater contrast in style is unusual. The 'Roman de Renard,' in its present versified redaction of octosyllabic couplets, has often perverted the original folk-tales into half-allegorical satires on mediæval society. It constantly shows class prejudices,

2 The rabbit appears in this part in certain stories of North Germany. See COSQUIN, 'Contes populaires de Lorraine' ii, p. 160.

especially against the peasants, and though bearing many traces of monkish composition exposes at every opportunity the vices of the monks. The dilution of the events narrated in order to bring in this typical abuse, moralizing, and symbolism, renders the perusal of the 'Renard' wearisome at times even to the sociologist. The style of 'Uncle Remus,' on the other hand, is such that the interest in it never flags. The passage under the sea has worn away all learned excrescences and has given to the events it narrates all the freshness of a new birth. Coming into the possession of a semi-barbarous race they were without prejudice compared to the nature from which they had sprung, and were brought back into touch with it again. The form which they took in this country and which Mr. HARRIS reflects most faithfully has all the elements of abiding literary worth. Keen in observation, simple in language, in vigor of expression, in sentiment of humor, in conciseness of phrase and in picturesqueness of simile, 'Uncle Remus' demands a place among the foremost works of American literature.

The object of this article is to compare the episodes in 'Uncle Remus' with those in the 'Renard,' setting those of the latter first.³ It is in the detail of the adventures that a connection between the two must be sought.

I. 'Renard' i, 575 ss. The fox, under pretence of finding honey, induces the bear to put his head and shoulders into an oak in which a peasant had left two wedges. The fox then pulls out the wedges. The peasant comes up and beats the bear, who escapes with torn skin.—'Nights with Uncle Remus,' pp. 36-37. The lion is beguiled by the man into putting his paw into a log held open by a wedge. The man knocks out the wedge. The lion is caught fast and thrashed.—'Uncle Remus,' pp. 122-23. The rabbit induces the bear to put his head into a bee log. The rabbit stirs up the bees, which sting the bear, causing his head to swell so that he cannot get it out. (The actors here are nearer the 'Renard,' but the incident is not the same.)

³ The order followed is that given in MARTIN'S edition, though internal evidence convinces me that his arrangement of the separate branches is faulty.

II. 'Renard' i, 813 ss. The cat is led by the fox to enter a house through a hole in which a snare is set for the fox. Escapes after being soundly beaten.—Variants in 'Renard' vi, 353 ss. The dog is caught in a noose (see x, 447 ss.; xi, 370 ss.; xiii, 1219 ss.).—'Renard' viii, 143 ss. The wolf is caught in a trap (see xiv, 1052 ss.).—'Renard' xii, 1009 ss. The cat is caught in the bell rope.—'Uncle Remus' pp. 100-103. The rabbit, caught by the fox in a noose, gets the bear to take his place. Pp. 123-126. The rabbit, caught in a trap, gets the fox to take his place (see 'Nights with Uncle Remus' pp. 187-188).—'Nights with Uncle Remus' pp. 194-196. The rabbit, hung up in a bag, gets the opossum to take his place.

III. 'Renard' i, 1821 ss. The fox makes a sally from Maupertuis but is held by the snail, who seizes him by the leg. See xvi, 290 ss: The fox, entrapped in a snare, catches a peasant by foot and hand and is released.—'Nights with Uncle Remus' pp. 79-83. The fox steals the terrapin's quills. The latter disguises himself, catches the fox by the paw, and holds him until the quills are returned.

IV. 'Renard' i, 2150 ss. The fox, captured, escapes to a tree and knocks the lion down with a stone. A better version is viii, 373 ss. The fox, ass and ram, having killed a wolf, take refuge in a tree from other wolves. The ass and ram, trying to turn around on the limb at the same time, fall off and kill six wolves; the rest run off.—'Uncle Remus' pp. 53-45. The terrapin, placed on the shelf beside the water-bucket, falls off when the fox tries to catch the rabbit, hits the fox on the head, and stuns him.

V. 'Renard' i, 2255 ss. The fox jumps from a window and lands in a dyer's tub. Thus disguised he scares and tricks the wolf. 'Ren.' xiii, 1011 ss. The fox disguises himself by staining himself with a plant, and tricks dog and priests. Water washes off the stain when he is thrown into a brook.—'Nights with Uncle Remus' pp. 20-25. The rabbit upsets on himself the bear's honey-pot, rolls himself in the leaves (which stick to him), and thus scares the other animals ('Wull-er-de-Wust'). Pp. 123-129. The rabbit hangs on himself tin dishes, and scares the animals which are waiting for him.—Pp. 390-391. The fox disguises

himself by means of molasses and leaves, which come off when he goes into the water.

VI. 'Renard' ii, 291 ss. The fox wheedles the cock into crowing with his eyes shut, and carries him off. The cock urges the fox to answer his pursuers, and escapes when the fox opens his mouth to speak.—'Uncle Remus' pp. 19-31. The rabbit escapes from the fox by urging him not to throw him into a briar patch, which the fox does. Pp. 60-63. Terrapin, caught by fox, asks not to be drowned, but when in water begs the fox to let go the root (his tail) and catch him by the tail. Fox is deceived. Pp. 106-107. The bull-frog escapes from the bear by a trick.—'Nights with Uncle Remus' pp. 149-156. Rabbit, caught by wolf, induces him to say grace and escapes (see p. 233 and p. 380).

VII. 'Renard' iii, 16 ss. The fox pretends death. A fish-merchant picks him up and throws him into his wagon. The fox eats the herrings he finds there and carries off as many eels as he can.—xiv 570 ss. The wolf is induced by the fox to do the same thing, but is beaten by the wagoner (and torn by the dogs, cf. vi, 745 ss.).—xvii, 1080 ss. The fox, about to be buried as dead, jumps up and runs off with the cock (this appears to be a story made up from commonplaces).—'Uncle Remus' pp. 70-71. The rabbit pretends death, to get the fox's game. Being passed at first by the fox, he takes a cross cut and lies down again in front of the fox. The latter puts down the bag with his game and goes back for the first dead rabbit. The rabbit runs off with the game-bag.—'Nights with Uncle Remus' pp. 18-20. The fox sees a man driving his provision-cart to town. Lies down in the road and feigns death. The man passes by with comments, and the fox takes a short cut and lies down again. Repeats the trick the third time. The man descends and beats him.—Pp. 316-318. The rabbit gets into the man's cart, then goes under the seat and throws out the money with which the cart is filled.

VIII. 'Renard' iii, 165 ss. The fox carries home the fish he has thus stolen and fries them. The wolf comes that way, smells the fish, and asks admittance. The fox replies that monks only are admitted. The wolf consents finally to submit to the tonsure, puts

his head through a hole, and receives on it a kettleful of scalding water (cf. xiv, 370 ss.).—'Nights with Uncle Remus' pp. 276-280. The rabbit, threatened by the other animals, strengthens his house and puts on it a steeple. He and his wife live in the steeple. The terrapin wishes to mount, takes hold of the rabbit's plough-line, and is pulled up. The other animals see the provisions, and the wolf takes the plough-line in his turn. When he is almost at the top, the rabbit's wife pours a kettle of scalding water on his head. (Thus the incident is abundantly explained in the 'Renard,' but has no point in 'Uncle Remus.')

IX. 'Renard' iii, 377 ss. The fox and the wolf go to a frozen pond. The latter is induced to put his tail, tied to a bucket, through a hole in the ice, to fish for eels. The tail freezes in, morning comes, the hunters find him, he is torn by the dogs, and a hunter aiming a blow at his head slips and cuts off his tail. Cf. vi, 671 s.; viii, 137 s. A peasant with a club, instead of the hunter with a sword.—'Uncle Remus' pp. 109-110. The rabbit meets the fox carrying a string of fish. The fox tells him that he can catch fish by dropping his tail into the brook after sundown. The rabbit does so and his tail is frozen in. He pulls it off in getting away.—Cf. 'Nights with Uncle Remus' p. 196. The rabbit's tail is chopped off by a hatchet.

X. 'Renard' iv, 179 ss. The fox, having eaten poultry, is thirsty. He comes to a well, looks down, and takes his reflection for the face of his wife. Echo answers his questions. He gets into a bucket and goes down. The wolf comes along, looks down the well, and sees the fox and his own reflection, which he thinks is his wife. To the wolf's questions the fox replies that he is dead and in paradise. The wolf wishes to enter heaven, leaps into the other bucket, and brings up the fox. The monks find the wolf, pull him up, and leave him for dead.—'Uncle Remus' pp. 73-75. The rabbit, working on new ground, becomes tired. He sees a well, and gets into the bucket to take a nap. The fox comes along, sees the rabbit disappear, and concludes the latter keeps his money there. The rabbit tells him he is fishing, and induces the fox to get in the other bucket. The rabbit comes up and

tells the owners of the well that the fox is there.—In each case, when the second animal goes down, the animal brought up tells him the moral. The fox says to the wolf:

Quant li uns va, li autres vient,
C'est la coustume qui avient.
Je vois en paradis la sus,
Et tu vas en enfer la jus.

(*'Renard'* iv, 353-357; vi, 641-642.)

The rabbit says to the fox:

Good-by, Brer Fox, take keer yo' cloze,
Fer dis is de way de worril goes;
Some goes up en some goes down,
You'll git ter de bottom all safe en soun'.

(*'Uncle Remus,'* p. 75.)

XI. *'Renard'* v, 1 ss. The fox is surprised by the wolf and almost killed. The wolf finally spares the fox, remembering he is his counsellor. The fox, in return, seeing a peasant coming with a ham, proposes, for a third of the booty, to trick the peasant out of it. He runs lame before the peasant, who lays down his ham and chases the fox. The wolf eats the ham and saves only the rope for the fox. *'Ren.'* xi, 1080 ss. The dog and sparrow join forces to trick a wagoner. The sparrow pretends to be hurt and is chased by the wagoner. The dog meanwhile jumps into the wagon and runs off with a ham.—*'Uncle Remus'* p. 92. The wolf lays down his fish to catch the partridge, who flutters along before him. The rabbit comes along and eats the fish. *'Nights with Uncle Remus'* pp. 126-128. The fox and rabbit go out for food. A man is carrying meat along the road. The rabbit pretends it is spoiled, and induces the man to tie it to a bamboo rope, to drag it in the dust. The rabbit goes behind to keep off the flies, unties the meat, and ties on a stone in its stead. The fox comes along and begins to eat the meat, and the rabbit runs back to get his share.—In *'Uncle Remus'* are various stories of the rabbit who steals the common spoil (see p. 95; *'Nights'* pp. 132, 290, 308, etc.). In the *'Renard,'* xxii and xxvi, animals plant in common and quarrel over their share.

XII. *'Renard'* vii, 750 ss.: The fox, fainting away, is approached by the kite. He snaps at the kite who escapes. He induces the kite to kiss him, and devours him. *'Ren,'* xiii, 857 ss. The fox pretends to be dead. A crow sees him, lights on him, and

is seized and eaten. *'Ren.'* ii, 469 ss. The fox asks a tomtit to kiss him, shuts his eyes, and the tomtit throws on him moss and leaves. She tricks him a second time, and the dogs come. *'Ren.'* ix, 1677 ss. The ass feigns death before the fox's house. The fox ties himself to the ass to pull him into the house, but sees his head move. His wife refuses to believe the fox and ties herself to the ass, who runs off with her. Cf. v, 1091 ss. The dog pretends death to catch the fox.—*'Uncle Remus'* pp. 87-88. The fox, slandered by the sparrow, lies down near the latter's perch and induces the sparrow to run from his tail to his back, his head, his tooth, and thus eats the sparrow. *'Nights with Uncle Remus'* pp. 80-81. The terrapin pretends to be asleep, snaps at the fox, and misses him. Pp. 296-298. The wildcat pretends to be dead to catch turkeys. He snaps at the nearest one and misses them all.

XIII. *'Renard'* viii, 147-148. The fox ties the wolf's wife to a mare's tail.—*'Nights with Uncle Remus'* pp. 336-337. The rabbit ties the fox to the horse's tail and then wakes the horse.

XIV. *'Renard'* xi, 70 ss. The fox ties the sleeping wolf to a tree. The latter is beaten by a peasant. The fox comes along and unties him.—*'Nights with Uncle Remus'* pp. 336-337. The lion, frightened by the rabbit, suffers the latter to tie him to a tree. (More probably *Æsopic*; "*Leo et Mus.*" See LA FONTAINE: Book ii, Fable 11.)

XV. *'Renard'* xi, 264 ss. The fox comes upon a large ditch full of blackberries. He jumps in after them to no purpose. He climbs out and stones them, but they fall into the ditch.—*'Nights with Uncle Remus'* pp. 86-89. The rabbit fools the fox into taking a wasp's nest for a bunch of grapes. Pp. 231-234. The terrapin escapes from the fox by making him believe the sycamore balls are "*Pimmerly Plums.*" The fox is left under the tree waiting for them to drop. Pp. 368-371. The rabbit pretends that the scaly-bark nuts are white muscadines. The fox climbs the tree, finds they are sour, and is forced to jump to the ground.

XVI. *'Renard'* xvi, 1206 ss. The lion, wolf and fox hunt in common. The lion asks

the wolf to allot the spoil. The wolf proposes a bull and cow for the lion and his wife, and a calf for himself. The lion, incensed, cuffs the wolf. The fox then adjudges the bull to the lion, the cow to the lioness, and the calf to the young lion. He and the wolf will hunt for themselves. —'Nights with Uncle Remus' pp. 215-218. The Witch-Rabbit pretends to be dead. The animals consult about the part of her each shall take. The wolf, given first choice, asks each in turn what his share should be. All assign him some part to his vexation, but the rabbit, last questioned, gives him all he wishes and allots to the other animals whatever he may leave. The wolf is then tied to the Witch-Rabbit, who runs off with him.

Making due allowance for the general widely prevalent similarity of folk tales, there seems, from the episodes compared above, to be an especial closeness of relationship between the stories in the 'Renard' and their parallels in 'Uncle Remus.' The material found in the 'Renard' was drawn without much doubt from Northeastern France. It was the oral transmission from that region which reached the negroes at some point, in their forced migration to America. A further comparison of the remaining episodes in 'Uncle Remus' with the animal stories of the Flemish border, other than those contained in the French 'Renard,' might throw light on this question. From lack of available collections I can adduce but few instances:

1. 'Nights with Uncle Remus' pp. 280-287. The rabbit finds the wolf pinned down by a rock. He rolls it off but is seized by the wolf. The rabbit begs for his life and the wolf agrees to leave the decision with the terrapin. The latter places both parties in their original positions and advises the rabbit to let the wolf alone.—In 'Reynaert de Vos,' a Flemish imitation of parts of the 'Renard' with the addition of Æsopic fables, is given a similar adventure: A man rescues a snake from a snare under promise of safety for himself. The snake attacks him, however, under plea of necessity. The raven, the bear, and the wolf, appealed to in turn, decide against the man. The latter finally obtains the arbitration of the fox, who places both parties in their original

positions. The man then declines to release the snake. Cf. 'Renard le Contrefait.'—In this Flemish collection the hare plays a much greater part than it did in the 'Renard.'

2. 'Nights with Uncle Remus' pp. 323-326. The rabbit comes to the wolf's house and induces granny wolf to get into the pot on the fire, where she is stewed. He puts on her clothes and feeds her to the wolf, who comes in. The rabbit escapes by a trick.—In the Latin poem 'Isengrimus' (1148), of the same nature and country as the 'Renard,' is found a story in which a wolf is fed on the head of a wolf who has been hung.

3. 'Uncle Remus' pp. 75-80. The rabbit, the fox and the opossum work in common and put together their provisions—the butter in the spring-house. The rabbit longs for a taste of the butter and dashes off suddenly as though answering a summons. He eats some of the butter and on his return pretends that his children had called him and that his wife is sick. He repeats the performance and finishes the butter. At dinner-time the opossum goes for the butter and reports its loss. To find the thief the fox and opossum go to sleep under advice of the rabbit. The latter smears the opossum's mouth with butter and wakes up the fox. The fire ordeal is tried and the opossum is burned, not being able to jump over the burning heap.—In COSQUIN'S 'Contes populaires de Lorraine' No. liv, a version of the first part of this story is found. The fox and the wolf steal a pot of butter and hide it in the woods. One noon the fox pretends that the *angelus* summons him to be a god-father, and runs to eat some of the butter. He repeats the pretence and the third time finishes the butter. He breaks the pot and scatters around it dead mice and snails, which the wolf finds. The two then go fishing on the ice, and afterwards enter a house, where the wolf is beaten and the fox, outside, escapes. Both of these latter adventures are in the 'Renard.'

4. 'Nights with Uncle Remus' pp. 38-43. The sow, about to die, warns her pigs against the wolf. Each pig builds a house; Big Pig a brush house, Little Pig a house of sticks, Speckle Pig a mud house, Blunt a plank house, and Runt a house of rocks. The wolf comes

along and with rime and tricks gains admittance to the house of each pig save that of Runt and eats them up. Runt refuses him entrance, and after vain attempts the wolf tries to come down the chimney, but is burned by Runt.—COSQUIN, 'Contes populaires' No. lxxvi: The Big Pig plays tricks on the wolf and builds a house, aided by two other pigs. The Middle Pig builds a house by aid of the Little Pig, but the latter is refused help by the larger two. However, an iron-worker makes him one out of cast-iron. The wolf destroys the houses of the two larger pigs but cannot harm that of Little Pig.—COSQUIN gives in the variants an English and an Italian version, in which the wolf is burned in the chimney by the smallest pig, as in 'Uncle Remus.'

5. A story resembling the last is found in 'Nights with Uncle Remus' pp. 256-260. The rabbit forced to leave home for provisions, tells his children not to open the door, on account of the fox and the wolf, and that when he comes back he will sing a couplet to prove that it is he. The wolf overhears; sings the verses; fails to get in until he makes his voice soft. He then eats all the rabbits. The old rabbit returns and complains to the terrapin, who forces the animals to submit to the fire test. The wolf falls in and is burned.—In COSQUIN, 'Contes populaires' No. lxvi, the goat, leaving her children to go to the grist-mill, warns them not to open the door for fear of the wolf. When she comes she will show her white foot. The wolf overhears, dips his paw in lime, is refused admittance on account of his voice, but enters on showing his paw and eats two kids. The trick is twice repeated, once the paw being covered with a white cloth. The goat, thus left alone, is consoled by a neighbor. The wolf comes, is refused admittance; tries the chimney, but tumbles into the kettle and is scalded to death.—In the variants COSQUIN cites a Russian story (p. 250), where the voice decides as in 'Uncle Remus,' and where the wolf is killed by falling into a pit of coals over which the other animals have jumped.

There remain some fifty stories in 'Uncle Remus' which may have had, for the most part, a like source. On the other hand, among the few episodes in the 'Roman de

Renard' whose counterpart has not been found in Mr. HARRIS's collection of the negro lore, there are some so characteristic that it seems hardly probable they do not belong to popular tradition and have not been brought to our shores. For the sake of completeness these episodes are appended. Certain of them may be entirely local or purely literary. Those which are evident parodies are omitted.

- (1.) 'Ren.' i, and elsewhere. The criminal relations of the fox and the she-wolf.
- (2.) " i, 1057-1060. Wolf takes the moon for a cheese in the water.
- (3.) " ii, 641 ss. The cat tricks the fox into a trap in a steep-chase.
- (4.) " ii, 895 ss. The fox tricks the crow out of cheese.—xxvi. The cat loses an eel by a trick.—These are variants and *Æsopic*.
- (5.) " xiii, 271 ss. The fox, the ram and the ass take possession of the wolf's house. The wolf returns, puts in his head, is held by the ass while the ram butts out his brains.
- (6.) " ix. A peasant condemns his old horse to the bear. The latter appears and demands the fulfilment of the promise. The fox aids the peasant to deceive and kill the bear and levies blackmail on the peasant.
- (7.) " xi, 765 ss. The sparrow throws her young to the fox, who claims to be a physician. He devours them. He has previously climbed into the kite's nest and devoured the young and also the old birds, who have come up and wounded him (xi, 547 ss.).
- (8.) " xiii, 805 ss. The fox conceals himself in the castle by hanging among fox-skins.—xxvii, 775 ss. He escapes from the dogs by hanging from a limb with tail up.
- (9.) " xiii, 896 ss. The fox escapes to a hay-cock, falls asleep and the next day finds it surrounded by

- (9.) 'Ren.' water. He escapes by stealing the boat of a peasant who comes to catch him.—Cf. xxv, 157 ss. River overflows.
- (10.) " xiv, 1 ss. The fox and the cat hunt together. They find a jug of milk in a chest. The fox holds up the cover. The cat drinks the milk and when satisfied upsets it. The fox lets the cover fall on the cat and cuts off his tail.
- (11.) " xviii. The wolf, caught in a pit, pulls in the priest and escapes.
- (12.) " xix. The wolf examines the mare's hoof for a thorn and is kicked over. *Æsop*: "Asinus et Lupus."
- (13.) " xx. Two rams caught by the wolf ask him first to settle their dispute. They run a race, starting on opposite sides of the wolf, and strike him with their horns, breaking his ribs.
- (14.) " xxiv. The creation of animals. Adam brings useful animals out of the sea by striking it with a rod; Eve, the wild beasts, which devour those of Adam. The wolf is given as uncle of the fox.
- (15.) " xxv, 17 ss. The fox sees the heron fishing in a stream, he floats down among reeds which he throws into the water, and catches the heron.

Of these episodes the eighth and ninth appear to have a closeness to nature which might aid in their transmission to foreign lands. The others bear more plainly the marks of personal invention or of didactic tradition, and may not have penetrated to the lowest layer of the social structure, whose favor seems necessary to the preservation of the motherwit of mankind.

Not until after concluding this paper as above presented, did I chance to consult COL. JONES' collection of negro stories,⁴ which rep-

⁴ 'Negro Myths from the Georgia Coast,' by CHARLES C. JONES, JR., LL. D. Boston, 1888.

resents the versions prevalent on the coast, 'Uncle Remus' drawing mainly from the interior. The adventures related fall in every respect far short of those given in 'Uncle Remus,' being less thoroughly assimilated to the locality and lacking all the requisites of style. In their imperfect, monosyllabic English they reveal a much more primitive state of society—one but little removed from that of barbarism. Many of the stories are counterparts of those cited above. They differ in the main from the narrative of 'Uncle Remus' in substituting the wolf for the fox as the rabbit's chief victim, or rather, should the view of the Gallo-Flemish origin obtain, in retaining the wolf in the part he plays in the 'Renard.' The only story of especial import is a version of the stealing of the butter (pp. 53-57), given above (No. 3 of the second series). In the Lorraine story of COSQUIN, the fox, summoned by the *angelus* to be a god-father, tells the wolf that the first child is named "Beginning," the second "Half" and the third "J'à-veus's'cú." In the Georgia coast it is a rabbit and wolf who work together. The rabbit pretends he is a preacher and is called to baptize a child whose name he gives on his return as "Fus Beginninn." The second child he calls "Half-way," and the third "Scrapin er de bottom." The story ends there as in the Lorraine version. The inference of a direct connection between the two is unavoidable.⁵

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A PHONETIC PROBLEM.

Ch=*Tsh*.

Many students of phonetics are puzzled to recognise in the sound of *ch* [church] a combination of the elements *t sh*. The action of the tongue in pronouncing *chū-* or *-urch* seems as simple as in pronouncing *tū-* or *-urt*, and the sound of *ch* is therefore supposed to be a

5. A fable in COL. JONES' collection (pp. 66-68) has a strong resemblance to the *Æsopic* "Senex et Mors" (LA FONTAINE: Book i, Fable 15). An old slave prays that Death may come to carry off his owners and overseer. The master disguises himself as Death and tells the slave he has come for him, which trick puts a stop to the latter's petitions.—Certain stories of 'Uncle Remus' appear to be derived from some *Æsopic* collection, as those relating the victory of the man over the lion (LA FONTAINE: Book iii, Fable 10.)